

Millennial Star



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Hill Cumorah Monument

It stands in tribute to the World's new Scripture.

(See pages 24 and 26)

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JOSEPH SMITH—AN AMERICAN PROPHET

By John Henry Evans

Published recently by The Macmillian Company, the first edition of Mr. Evans' book, selling at 18 shillings, was soon exhausted as a result of the interest shown by the literary circles of America. As this extraordinary volume is now in the second edition, the publishers have been able to offer it at the present low price.

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By Susa Young Gates

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

No. 2, Vol. 100

Thursday, January 13, 1938

Price Two Pence

The *Millennial Star* is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

HUGH B. BROWN

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Museum 1354

And I will show unto this people that I had other sheep, and that they were a branch of the house of Jacob; And I will bring to light their marvellous works, which they did in my name; Yea, and I will also bring to light my gospel which was ministered unto them.—Doctrine and Covenants 10: 60-62

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THIS WEEK'S COVER—

Atop Hill Cumorah and overlooking the fertile farm lands of New York State stands a statue of the Angel Moroni, the heavenly messenger who delivered the Golden Plates of the Book of Mormon to the Prophet Joseph Smith at this sacred Hill more than a century ago. The monument is featured on this week's cover of the *Star*.

Two interesting articles dealing with the Hill Cumorah and the Book of Mormon are to be found in this issue of the *Star*. One is the editorial by Elder Charles A. Callis, of the Council of the Twelve Apostles, and the other is an enlightening discussion of this new Scripture by Elder Charles W. Penrose.

THE PHILOSOPHY OF FAITH

By ELDER STEPHEN L RICHARDS

of the Council of the Twelve Apostles.



BEFORE discussing the acquisition and retention of the philosophy of faith, I should like to mention some of its attributes, or more specifically the characteristics with which it invests those who subscribe to it. In the first place, in direct contrast to the philosophy of self-sufficiency, which is the philosophy of the world, faith brings to a man humility—not *servility*, but a modest, unpretentious, submissive attitude which makes him conscious of and amenable to powers and forces higher and more potential than himself. There is in my estimation no good reason why this philosophy of humility and faith

should in any way detract from man's intelligence.

The recognition of power higher than man himself does not in any sense debase him. If in his faith he ascribes beneficence and high purpose to the power which is superior to himself he envisions a higher destiny and nobler attributes for his kind and is stimulated and encouraged in the struggle of existence. He has confidence in the justice of eternal and unchanging law, which is not subject to the caprice and fitful will of men. So to the rich or poor, the high or lowly, the successful and those who fail, the philosophy of faith brings stability, poise, composure, hope, and enduring satisfaction. It is a vital and priceless acquisition. It is not always easy to attain.

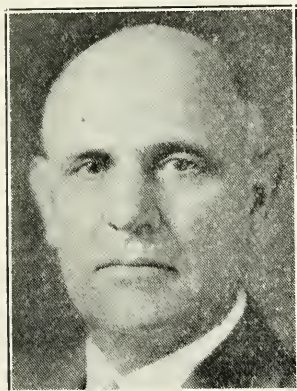
What are the ways of securing faith? I admit that difficulties are to be encountered because a man cannot really know what faith is until he has experienced it, nor can he really experience it without recognizing it for what it is.

Now I propose as an important first step in acquiring faith, particularly by those of little maturity in the thinking process, a recognition of the difference between the realm of things spiritual and the realm of things material; between faith and spirit on the one hand, and mind and matter on the other. It is always desirable, I believe, to bear in mind this distinction. It is particularly important to those of limited years or experience, who may be having some difficulty in their thinking, in making certain adjustments and reconciliations.

Let me cite an example: A young man raised in a household of faith has always been taught to pray. He has assumed and felt probably without much thinking about it, that there is a superior power to hear and answer his prayers. This young man goes to college. Among his studies he perhaps pursues some of the sciences. One day, perhaps in a purely casual way, someone asks him, "Do you pray?" It may be a classmate, or even a teacher. "Why certainly," he replies. "Why

shouldn't I?" "To whom do you pray?" is the next question. "Why, to God, of course." "Where is your God? What is He like? Have you ever seen Him? How do you know He exists?" Well, these questions he can not so easily answer. He pauses for reply, and in that pause an avalanche of new thoughts and novel sensations almost overwhelms him, and very likely in real confusion this young man says to himself, "How do I know? What do I really know?"

In his study of the sciences he has learned something of the scientific process. He knows that everything must be demonstrated before conclusions can legitimately be reached, and he knows that the demonstrations required are those that are tangible and susceptible of very definite and positive human proof. He has had an introduction into the realm of reason, and for the moment at least the methods of that realm dominate his intelligence and his senses. How fortunate is this young man, if, after the first rush of those perplexing thoughts, it occurs to him that there is a wide difference between the



Stephen L. Richards

province of science and reason on the one hand and that of the spiritual and feeling on the other. Now, fully aware of this difference, he replies to his inquisitors, "Why yes, I know that God lives. I do not know where He is, I have never seen him, but I am perfectly satisfied that He exists, and this I know through my faith. I don't ask for the same kind of proof and demonstration that are required in the sciences. I am not dealing with similar matters. My faith is a matter of feeling and inward conviction. I know that there is a divine world as well as I know that I love my mother. These are matters of feeling. My soul is satisfied. That is all I ask."

Now I would not have you think that the young man of my illustration could not have brought to the support of his conviction many persuasive and convincing arguments. He might have asked his inquirers to account for the universe with its illimitable manifestations of law and order without the dominance of a master mind. He might have brought to his aid the records of sacred and profane history, the universal prevalence of the idea of Deity among all nations and people, the incomparable achievements of mankind as distinguished from all other forms of animal life, and many other pertinent things.

As for the next step in the acquisition of faith and testimony, the fanciful critic or any other like him can find out, if he will, whether or not the testimony is true. This way may seem paradoxical. It is this: one may secure faith by doing the things that he would do and being the kind of a person that he would be if he *had* faith. In other words, he must repose enough confidence at the beginning of his inquiry in spiritual realities to enable him in faith to undertake spiritual exercise

and endeavour. It is not enough that he try merely the form of spiritual exercise as an experiment. He must be truly humble. He will have to forsake the philosophy of self-sufficiency. He must seek believing, praying, and hoping that he will find. No such sincere, prayerful effort will go unrequited—that is the very constitution of the philosophy of faith.

Spiritual exercise may be of either a public or private nature. All open participation in religious and Church activities is calculated to strengthen spiritual powers. Such participation is highly desirable and not infrequently is it regarded as the chief factor in the culmination of a firm testimony. It is, however, with reference to private spiritual exercise that I feel a very deep concern. Thinking processes in all institutions of higher learning, frequently undergo very radical changes, not always because professors or instructors intentionally promote such changes, but because the exposure of the mind to new concepts, new principles and methods very frequently brings reactions and complexes that are altogether unbidden by either student or teacher. I know that this is true because I have had such experiences myself.

Sometimes thoughts are like unruly children—difficult to control. I have persuaded myself, however, that they can be disciplined, and often they must be if we are to preserve our faith. Let me illustrate again with a fanciful character. He may be a student or even a professor, because, after all, good professors are always students. This academic man begins to ponder. He has studied and he has done a good deal of scientific thinking. He comes on to a number of perplexing questions with apparent incompatibility between his former conceptions of faith and the new things which he learns. What about the age of the earth? Was Adam really the first man? In the light of what he has learned can he still believe in the miracles as reported in the scriptures, and coming down to later days, can the story of the Prophet Joseph Smith be true? Was he really visited by heavenly beings? Did he translate the Book of Mormon by the power of the Lord? Was the holy Priesthood actually bestowed by divine messengers?

It is while he is contemplating such things, even though he is loath to let go of his once simple faith, that his thoughts spring up unbidden, almost belligerently, to fight down his erstwhile convictions. They heckle him and they challenge him. "What do you know? How much proof have you?" they say. "Why don't you acknowledge, in the face of what you have learned, that you have been the victim of a delusion?" And he says to himself in answer to these taunts, "I do want to be intellectually honest; I want to be true to myself."

Now here is where I want to break into this conversation with himself. I want to ask this scholar who has a *thinking* complex of the kind which I have mentioned, this question, when he says, "I want to be true to myself": "What part of yourself is it to which you want to be true? Is it your spiritual self or this new man of science? Is it that fellow who was yourself throughout your boyhood and your youth; whom your mother and father nurtured so carefully and loved so much;

(Continued on page 29)

A VISIT WITH GENERAL DONIPHAN

By ELDER MATTHIAS F. COWLEY

MANY of our readers have doubtless heard of General Alexander W. Doniphan. Joseph and Hyrum Smith and others were court martialed to be shot at daybreak one morning in Far West, Missouri. General Doniphan was in charge of one of the regiments and told Generals Clark and Lucas, his superior officers, that such an act would be a cold blooded murder and he, Doniphan, would have nothing to do with it and would withdraw his troops. If that thing were carried out, he promised that he would testify against Clark and Lucas where they would be tried for unjustifiable murder. This aroused fear in the hearts of Clark and Lucas and the execution was not carried out. General Doniphan treated us very nicely when

President John Morgan and I visited him at his home in Richmond, Missouri, in 1882. He appeared to be a very kind-hearted man and had nothing but good to say of Joseph Smith and the Mormon people.

Another incident connected with General Doniphan and Joseph Smith which I have read about but which he did not tell us at the time, but was related to Julius F. Wells by General Doniphan was this:

When Doniphan and his partner as lawyers were defending Joseph Smith in a Missouri court, a man came into the court room who was indebted to General Doniphan and asked the General if he would accept a parcel of land in Jackson County, Missouri, for that debt. Joseph Smith overheard this conversation and when the man who was indebted to Doniphan left the court room, the Prophet said to General Doniphan, "Mr. Doni-

phan, do not accept that land. You will lose if you do for as our people have been driven from Jackson County by a ruthless mob at the points of bayonets and their homes and farms and hay stacks burned to the ground, the homes in Jackson County, Missouri, will suffer the same as ours have suffered and you will live to see the time when the home in that section of the land will be desolated and torn to the ground as ours have been."

General Doniphan testified to one of our brethren that he lived to see the words of Joseph Smith fulfilled. The homes were destroyed by the bush whackers and gorilla soldiers, and the country was laid desolate in the Civil War. To-day a splendid monument, mounted with a beautiful statue of General Doniphan, stands in front of the Richmond Court House in Ray County, Missouri.



General Doniphan Memorial

IS TOBACCO NECESSARY ?

An interview between Ab Jenkins, internationally known Latter-day Saint sportsman and racing driver, and Dr. Creed Haymond, first counsellor in the Bonneville Stake presidency. Adapted from a radio broadcast presented by the Youth Educational Association.

DR. HAYMOND: Mr. Jenkins, I understand that recently you were approached by a representative of the Tobacco Industry and offered £500 for the use of your name in conjunction with

endorsing the use of cigarettes. Is this true?

Record Breaker

Ab Jenkins is world famous for his record-breaking on the Bonneville Salt Flats, where for the past three years, he has been in friendly competition with two British speed kings, Captain George Eyston and John Cobb. He is now building a car in which he will try for the world's land speed record of 311.42 miles per hour made on the Salt Flats recently by Captain Eyston. The car in which Ab Jenkins established the world's 24 hour speed record last summer is known as the *Mormon Meteor*. On the back of his private car is a sign which reads, "Yes, I'm a Mormon."

In his recently published book, *Speed on Salt*, Captain Eyston paid tribute to Ab Jenkins as "a rival against whom it is a pleasure to compete," and told of Jenkins' strict adherence to the Latter-day Saint Word of Wisdom, "having never tasted wine, beer, spirits, tea or coffee and a total stranger to tobacco."

"Ab Jenkins comes from a hardy stock," Captain Eyston continues. "His parents were of Welsh origin and had travelled westward with that first party of Mormon emigrants which, in the face of incredible difficulties and at the cost of great physical suffering, had crossed the unexplored mountains and settled with Brigham Young in what is now known as Salt Lake Valley."

AB JENKINS: Well, not by the Tobacco Companies themselves. This incident happened last autumn. As a rule it is a promoter who does this. All testimonials that you see in cigarette advertisements are paid for. Yes, I was offered £500 for a testimonial.

DR. HAYMOND: Ab, why did you refuse this offer?

AB JENKINS: Well, the main reason is that I think too much of the children.

DR. HAYMOND: Most of us, I believe, realize at least in part the terrific strain you are under in your endurance racing. All types of athletic competition such as basketball, football and track, require more or less rigid training rules. Ab, I wonder

if you would tell us just what training you undergo to fit you for your strenuous runs on the Salt Flats of Western Utah?

AB JENKINS: I do no special training. I have driven better than 85,000 miles each year for the past 15 years on the highways. I neither drink nor smoke, and for that reason, I am always in good condition.

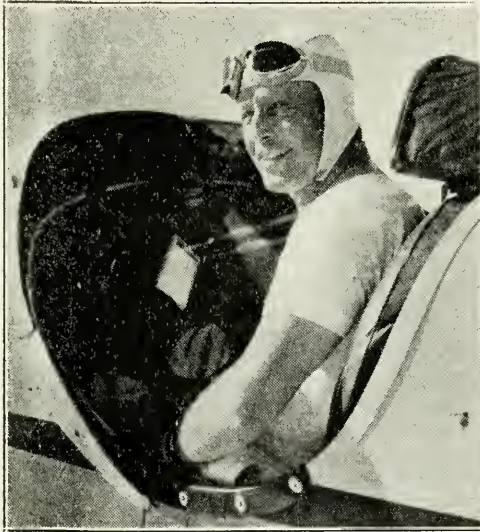
DR. HAYMOND: It would certainly be interesting to know just what goes on in your mind when you are flying over the salt at such terrific speeds for so long. Could you tell us in some

way just what your mental and physical reactions are at times like these?

AB JENKINS: Most of the worry is over the automobile—the equipment—listening for some noise that is not familiar, and then wondering just what it happens to be—wondering if in the next few laps something will happen to make me stop and start the run all over again. That's the big worry.

DR. HAYMOND: I don't suppose you would find any time going 180 to 200 miles an hour to take time out for a cigarette, would you?

AB JENKINS: Well, hardly. Some of the boys—in fact most of them at Indianapolis and other places—the first thing they ask for when they get out is a cigarette. That's because their nerves are wrecked. They've got to have one—at least they think they must have one.



Keystone Photo
Ab Jenkins

At the wheel of his "Mormon Meteor."

Allen, secretary of the A.A.A. to bring some of the men back from the Salt Beds. The next morning, I found the car with the cushions burned out of the back. I asked him what had happened, and he said that he thought a short circuit had caused it, but we found that one of the men had thrown a lighted cigarette out of the front window and it had re-entered through the back window and set the car on fire.

DR. HAYMOND: With your well-earned title of "THE WORLD'S SAFEST DRIVER" that observation should be of great interest to everyone. In conjunction with that last question, do you consider, Ab, that the tobacco user is as efficient and dependable in meeting emergencies as is the non-tobacco user?

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JANUARY 13, 1938

EDITORIAL

HILLS OF SPIRITUAL RICHES

While the Pharisees were gathered together, Jesus asked them, saying, what think ye of Christ?

As deep answering deep, the Church of Jesus Christ of Latter-day Saints affirms:

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

A few months ago, while visiting the Northwestern States Mission, I entered the city of Butte, Montana. I beheld on a large board this inscription: "The Richest Hill on Earth."

Butte derives its name from the old French word "butte" meaning a rounded hill. The hill is pierced by a hundred shafts from which has been hoisted to the surface £500,000,000 of mineral wealth. But values are relative. What men call treasures God calls dross. The truth still remains: "For the love of money is the root of all evil."

When I read that inscription, I said to myself, "There is a small and solemn hill outside the ancient city of Jerusalem which has yielded no mineral treasures, nevertheless it is reverently regarded by true Christians as the richest hill on earth." For on sacred Calvary took place the crucifixion of Jesus Christ, which Canon Farrar declares was "the most stupendous and moving scene in the world's history."

Spiritual ruin came by the fall of man. This is the sad story told in the Holy Scriptures: "Because that Adam fell we are; and by his fall came death; and we are made partakers of misery and woe. And men have become carnal, sensual and devilish, and are shut out from the presence of God."

Man, by sin, brought himself into the captivity of sin. His nature, by reason of the fall, became evil continually. He was shut out from the presence of the Lord. What a terrible sentence! Imagination cannot conceive a more dreadful judgment. It was not in man's power to escape from the misery that never dies. This judgment mortal man could not reverse. There was no appellate court. It was to be of endless duration. Hope seemed to have bade the world farewell. In despair man stood helpless.

Against this dark background, God, who is love, and with

whom there is forgiveness, caused to shine brightly, the three **Graces of Faith, Hope and Love** that Jesus Christ, the righteous Judge, would come in the meridian of time and atone for original guilt. Down through the ages this living faith and hope sustained those who believed in the heavenly promises. The Messiah became the consolation of Israel. "God had turned away his judgments because of his Son."

God Himself came down from heaven and made the Divine Sacrifice. The God of Nature suffered and died on the Cross. The Apostle Paul said: "We shall be saved by his life . . . by whom we have now received the atonement." (Romans 5: 10) "The next day John seeth Jesus coming unto him, and saith, behold the Lamb of God, which taketh away the sin of the world." (John 1: 29)

On the Cross our Saviour paid the debt that made mankind free. He bought us with the price of His precious blood. We are not our own for we are bought with a price. His blood atones for all our sins, through obedience to righteousness, but it shall not cleanse those who obey not his commandments. The manner of our redemption calls forth our love and affection.

Through the infinite atonement and resurrection of our Lord we receive forgiveness of sin, immortality, a glorious resurrection and eternal life "Which gift is the greatest of all the gifts of God," provided we walk before Him, "in all the commandments and ordinances of the Lord blameless." Death lost its sting, the grave its victory. The Saviour's death was the door to the glorious resurrection.

Yes, Calvary is the richest hill on earth.

Another hill, old in story, is ancient Cumorah. Out of that hill came truth and spiritual riches that will never fade or perish—a volume of Scripture, the Book of Mormon. For many long centuries the people whom Columbus found when he stepped on the shores of America had no recorded knowledge of their forefathers, or the will of God concerning them. Without scripture which would make them wise unto salvation through faith in Jesus Christ, they "wandered as strangers in sin." The deep darkness of ages had rested like a pall over their buried past. But God said, "Let there be light; and there was light."

The Prophet Joseph joyfully exclaimed:

And again, what do we hear. Glad tidings from Cumorah. Moroni, an angel from heaven, declaring the fulfilment of the prophets, the book to be revealed.

The Book of Mormon, like the Bible, is holy because it testifies that the Saviour is the Son of God. The Nephite record contains the account of the Messiah's marvellous ministry to His "other sheep" on the western hemisphere, after His resurrection and ascension into heaven. To be a witness that Jesus is the Christ and to the truth of the Bible, is the chief mission of the Book of Mormon, which ancient prophets, notably Isaiah, predicted would be brought forth to magnify the name of God.—CHARLES A. CALLIS,

of the Council of the Twelve Apostles

TRUTH OUT OF THE EARTH

By Elder Charles W. Penrose

“**T**RUTH shall spring out of the earth; and righteousness shall look down from heaven.” So prophesied the Psalmist. (Psalms 85: 11) This may be viewed as a figurative expression, but it has been literally fulfilled in the 19th century. In the midst of the disputations over the meaning of many parts of the Bible, which have caused so many heart-burnings and bitter feelings among preachers and professors of religion, out of the earth has come forth a sacred record containing divine truth in such plainness and simplicity as to settle in the minds of believers those controversies which have agitated the world of theology. When the American continent was discovered by Columbus and others, who were led to cross the great waters in search of unknown lands, a dark-skinned race, composed of many different tribes but evidently of a common origin, were found in possession of the Western continent. The general belief was that at some remote period their ancestors had migrated from some portion of the Eastern hemisphere, but when, or how, or why this emigration had taken place was a profound mystery.

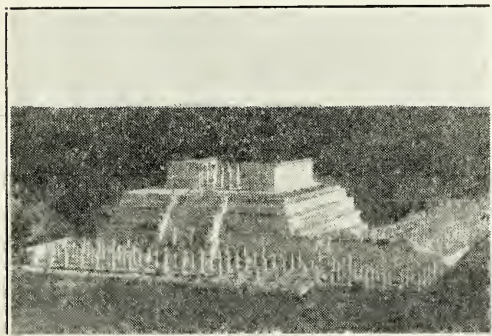
But in the year 1829 a book was published in the State of New York, claiming to have been translated from metallic plates found in a hill-side in that State by a young man who was directed to their place of deposit by an angel of God, and who was inspired in the work of translation to decipher the hieroglyphics inscribed on those plates, being aided in the work by an instrument, discovered with them, called the Urim and Thummim. The plates had the appearance of gold, were not quite so thick as common tin, were about six by seven inches in size; were engraved on both sides, and were fastened together in the shape of a book by three rings at the back. Acting under instruction of the heavenly messenger, the young man, Joseph Smith, proceeded as quietly as possible to perform the arduous task required of him. As he was but a poor scholar, he obtained the assistance of a scribe to write, as he dictated word by word.

A farmer, named Martin Harris, who had become interested in the work, received from Joseph Smith a copy of some of the hieroglyphics with their translation. These he carried to New York and submitted them to some learned linguists, among them Professor Anthon, who, after examining them, pronounced them true characters and the translation, so far as he could determine, to be correct. He wrote a certificate to this effect, and gave it to Martin Harris. But questioning him as to how the young man had obtained the record containing these characters, he was informed that it was revealed to him by an angel of God. He then requested Martin Harris to let him look at the certificate he had given him. On receiving it he tore it up, declaring that there was no such thing as angels from heaven now-a-days, but said if the book was brought to him he would endeavour to translate it. A portion of the record being sealed, Martin Harris informed him of that

fact, when he explained, "I cannot read a sealed book."

That portion of the record which was not sealed was finally translated into the English language by Joseph Smith and formed a volume of about 600 pages, which was published as the Book of Mormon. This title was given to it because a prophet named Mormon, by command of God, about four hundred years after Christ, compiled and abridged the records of prophets who ministered on the American Continent, back to about 600 years before Christ, when a colony of Israelites were led from Palestine across the waters and became a numerous people, the ancestors of the present race of American Indians. The account of their travels, their establishment on the Western hemisphere, the revelations of God to them, their division through wickedness into separate tribes, the manner in which the hue of their complexion was changed, their wars, their works, their buildings, their customs, their language, the words of their prophets, are all given in great plainness in the Book of Mormon. An account is also given of the visit of our Lord

Jesus Christ to this people after His resurrection, fulfilling His own prediction recorded in John 10: 16: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd." That these "other sheep" were not the Gentiles, as popularly supposed, is clear from Christ's statement, "I am not sent but unto the lost sheep of the House of



Temple of the Warriors

A silent Book of Mormon Witness.

Israel." (Matthew 25: 24) He established His Church among them, ordaining Twelve Apostles, and giving them the same Gospel, authority, gifts, powers, ordinances and blessings as He gave to His "sheep" on the Eastern hemisphere. Thus the fullness of the Gospel is contained in the Book of Mormon, which stands as a witness of the truth of the Bible; the two records supporting each other, and both united bearing testimony to an unbelieving world that Jesus of Nazareth is the Christ, the Son of the Eternal God and the Saviour of the world.

This record also contains an account of a colony directed of the Lord to the Western Continent at the time of the scattering of the people from the land of Shinar and the confusion of tongues, at the stoppage of the building of the Tower of Babel. The ruins of their cities and temples and fortifications, discovered by travellers and archaeologists since the publication of the Book of Mormon, are silent but potent witnesses of the truth of the record. Each succeeding year brings forth further evidences of this character, that form a cloud

of witnesses to the divine mission of the Prophet, Seer, and Translator, Joseph Smith. The Book of Mormon has since been published in many languages and submitted to the scrutiny of the religious and scientific world, and no one as yet has been able to point out wherein it disagrees with the Jewish Scriptures or with the facts developed by antiquarian research and scientific investigation. Yet it was brought forth in this age by an unlearned youth, not acquainted with the world, reared in rural simplicity, without access to the literature of the time, and without even the ordinary acquirement of the schoolboy of the present.

According to the Book of Mormon, the people who journeyed from Jerusalem to the American Continent, taking with them the genealogy of their fathers and writings of the law and the prophets, were of the tribe of Joseph through Ephraim and Manasseh, and were led out of Palestine when Zedekiah was king of Judah.

The coming forth of the Book of Mormon is foreshadowed by Isaiah the prophet, Chapter 29: 4-19. It is the voice of a fallen people whispering "out of the dust." It has come at a time when the world is "drunken, but not with wine," staggering under the influence of false doctrine, and without prophets and seers. It is the "marvellous work and a wonder," which the Lord was to bring to pass for the confounding of those who had turned things upside down, and who worshipped Him with their mouths while their hearts were far from Him.

The words of the book, Isaiah said, were to be presented to the learned, saying, "Read this, I pray thee," and he was to say, "I cannot, for it is sealed." The book itself was to be "delivered to him that is not learned;" and that it was to be read is clear from verse 18: "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." The coming forth of the Book of Mormon as the "stick of Joseph," is also predicted in Ezekiel 37: 15-22. The interview of Martin Harris with Professor Anthon, related above, fulfilled one portion of Isaiah's prophecy, the other portions have come to pass in the translation of the book by the unlearned youth and its reception by the meek and poor among men, and by the restoration of sight to the blind and hearing to the deaf, who have seen and heard the words of the book and bear testimony to its divine origin. The "Stick of Judah"—the Bible—is now joined with the "Stick of Joseph"—The Book of Mormon—and, as Ezekiel foretold, they have become one in the hand of the Lord, as a witness for Him and His Son Jesus Christ in the latter days.

Thousands of people, of various nationalities, have received divine testimony that the book is true, and that Joseph Smith, who translated it by the gift of God, was a true prophet, called of God to usher in the dispensation of the fullness of times. Every person who will read the Book of Mormon with an unprejudiced mind and will ask God in faith, in the name of Jesus Christ, concerning it, shall surely receive a witness of its truth and be guided in the way of eternal salvation.

THE PHILOSOPHY OF FAITH*(Concluded from page 20)*

who was so confident in the goodness of things and so happy in his confidence; whose pure faith held such high promise for his people and those who loved him?" Now if this is the part of yourself to whom you wish to be true, I think I can tell you what to do. Just say to those sceptical, disturbing, rebellious thoughts, "I propose to stay with my faith, with the faith of my people. I know that happiness and contentment are there, and I forbid you, agnostic, doubting thoughts, to destroy the house of my faith. I acknowledge that I do not understand the processes of creation, but I accept the fact of it. I grant that I cannot explain the miracles of the Bible and I do not attempt to do so, but I accept God's word. I wasn't with Joseph, but I believe him. My faith did not come to me through science and I will not permit science to destroy it. When I change my mind about God and His work, only the inspiration of God will change it."

You may think all this evasive. I urge you to try it before deciding. I am proud of science and reason and their marvelous development as I think I should be. I love education. It is the promise of universal peace and progress. In the presence of a master mind, penetrating, logical, and luminous, I stand with admiration that almost approaches reverence. I want to think, I want everyone to think, for thinking is the better part of study. I believe, however, our thoughts may be disciplined without stultification of our intelligences and with infinite peace and happiness to ourselves.

In conclusion, I issue another caution with a promise. I believe that an observance of it will be more potential than anything I have mentioned in the preservation of your faith. It is this: Never depart from the teachings of the Church; keep every commandment—do not be persuaded that you can violate any one with impunity; honour God—and I promise you, you will never lose your faith in Him.

IS TOBACCO NECESSARY ?*(Concluded from page 23)*

AB JENKINS: His nerves naturally wouldn't be as steady as the man who takes care of himself and stays away from drinking and smoking. Drink causes a great many accidents. A man must be alert all the time, and he must remember that he is out there doing a job—it's a real business, and should be earnestly studied. People will have to be educated on the merits of safe driving before they can eliminate these accidents.

DR HAYMOND: Ab, what have you to say to young men and women who feel that they must take up cigarette smoking just to "Be One With the Crowd"?

AB JENKINS: Well, obviously that's about the only reason they do it. I would advise them to stay away from it. I have been around parties, clubs, banquets, and out on parties all night—I'm around it all the time. **I NEVER HAVE FOUND IT NECESSARY EITHER TO SMOKE OR DRINK.**

NEWS OF THE CHURCH IN THE WORLD

SPEAKER at Whitefield's Institute in London on Thursday, January 6th, was President Richard R.



Lyman, of the European Mission. The occasion was a Christmas and New Year celebration sponsored by the World Fellowship of Faiths and in accordance with the custom of Eastern Christian churches which observe Christmas Eve on the 6th of January. His subject was "What Jesus Means to a Member of the Church of Jesus

Christ of Latter-day Saints." In a recently published volume, entitled *Peace and Progress Through World Fellowship*, is an address by President Lyman which he delivered before the World Fellowship of Faiths last July.

A NETWORK of radio stations throughout the United States and Canada carried a Christmas programme presented by the Deseret Sunday School Union, on the Columbia Broadcasting System's nationwide "Church of the Air" of Sunday, December 26th. The broadcast lasted half an hour and included music by a Kindergarten class and a young people's class. Speaker was Dr. Adam S. Bennion of the Sunday School General Board.

OF CURRENT INTEREST

A VAULT into which will be secreted records, documents and machines to give future generations authentic data as to "how the ancients lived in 1937" is being established beneath the Administration Building at Oglethorpe University, in Georgia. Photographic records of past history so far as it is known to-day, including still and motion pictures depicting costumes, fads and fancies, as well as the history of the great developments in transportation and communication, will be featured in the great crypt. There will be models of the great machines of to-day to scale and micro-book records of all our great works of fiction, books of reference, and representative newspapers. Records will be permanently impressed upon metal so that they will be preserved for thousands of years, and the material will be sealed up in airtight containers, from which the air will be evacuated and replaced with some inert gas such as argon. The project is under the direction of T. K. Peters, of New York City. It will require several years to collect the material and

make the records, during which time it will be open to the public as a permanent museum.

HORSEPOWER produced in one minute by *Thunderbolt*, giant racing car in which Captain G. E. T. Eyston recently won the land speed record of 311.42 miles per hour, would drive an ordinary 10 h.p. saloon car from London to Manchester at 30 m.p.h., according to some fascinating comparisons in *Autocar*. At full speed the wheels make over 40 revolutions per second and the car's impetus would be sufficient to propel it to the top of Snowden or more than 3,000 feet up a vertical wall. The engines burn 8 gallons of fuel and 240 gallons of air per minute, and to lubricate the twenty-four pistons making over 2,300 strokes per second requires a film of Castrol being maintained over a cylinder wall area of 17 million square inches per minute, or 2½ acres. The one and only place in the world where it is possible to find sufficient room to run a car of this type is on the Salt Flats near Salt Lake City, in Utah.

BOUND VOLUMES OF THE STAR.

Orders for bound volumes of last year's *Millennial Star* may now be placed with Elder Glen H. Grimmer, circulation manager, at 5, Gordon Square, London, W.C.1.

The price of binding for those who furnish their own *Stars* to be bound is four shillings, while for those who do not furnish their *Stars*, the price is eight shillings. The *Stars* are bound in an attractive, durable, green cloth binding. All prices are post paid.

FROM THE MISSION FIELD

Appointment—

Elder H. Hooper Mortensen was appointed corresponding secretary of the British Mission Office on Friday, January 7th.

Transfers—

On Monday, January 3rd, Elder Wilmer A. Nicholls was transferred from Liverpool District to Scottish District, and Elders Philip L. Richards and Burton S. Miller were transferred from Birmingham District to Scottish and Liverpool Districts, respectively; Elders Kenneth M. Williams and Blaine D. Parkinson were transferred from the British Mission Office to Birmingham District on Wednesday, January 5th, and Friday, January 7th, respectively.

Doings in the Districts—

BIRMINGHAM—Over 100 members and friends of Sparkbrook Branch attended the twenty-first birthday party of Sister Doris Adams on Wednesday, December 29th. A toast to the guest of honour was proposed by District President Norman Dunn. A New Year's eve party was held on Friday, December 31st, under the direction of Branch President Frederick Webb.

HULL—A novel Christmas social was sponsored by Hull Branch M.I.A. on Wednesday, December 22nd. Decorations took the form of a giant cobweb and were of Christmas colours. M Men and Gleaner Girls served refreshments while gifts and fun-makers were distributed. Greetings from the M.I.A. president arrived by telegram. Y.W. M.I.A. President Florence Malmberg was in attendance and by special

request gave the story "Where Love Is There God Is Also."

Approximately 50 people were in attendance at a social given in Hull Branch by missionaries, members and friends, on Friday, December 31st. After an original programme in the form of an amateur radio broadcast, the group greeted the new year singing "Auld Lang Syne" and watching a fireworks display. Master of ceremonies was Supervising Elder Leonard L. Moffett.

LEEDS—A "Mormon Concert Party" recently presented a variety programme to an audience of approximately 300 people at the St. Mary's Church, in Halifax. It included tap, clog, and ballet dancing, group and individual singing, a harmonica band, and comic skits. Arranged and directed by Sister Susy Nancey, the programme was a benefit performance, for which the Rev. H. K. A. Schwabe gave much praise and offered the hall for a repeat performance.

At a fancy dress party recently held in Halifax Branch, special prizes were given to the following for costumes: Sisters Harriet Weaver and Amy Guy, Brothers William Crabtree, and Elders Thornton Y. Booth and Alton D. Merrill.

LIVERPOOL—The Nelson Branch M.I.A. sponsored a Christmas party and dance on Tuesday, December 28th, with about 50 people in attendance. Games were played at intermissions and Brother Alex Starkie sang cowboy songs. Refreshments were served under the direction of Y.W.M.I.A. President Myra Shepherd.

Members of Preston Branch en-

joyed a New Year's eve party on Friday, December 31st. It was held in the recreation hall and was under the direction of Branch President Owen L. Brough, Jr., with the assistance of Elder Jack W. Brailsford. A programme was followed by games led by Sister Gertrude Corless and Brother Clifford Hartley, and dancing. Refreshments were served by Sisters Ellen Nutter, Rosa Webster, Mary Hartley, and Ada Horner.

LONDON—Approximately one hundred members and friends of South-west London Branch gathered at the branch chapel on Thursday evening, December 30th, for a special showing of coloured motion pictures taken in Salt Lake City and Western America last summer by Mr. Frank Wise, of Ensign Ltd. After the showing of the pictures, short talks were given by Presidents Richard R. Lyman and Hugh B. Brown and Mr. Wise. Musical numbers were furnished by the Millennial Chorus. Mr. Wise will show his pictures at North London chapel on Thursday, January 27th, at 8 p.m., and all members and friends are cordially invited to attend.

MANCHESTER—Hyde Branch M.I.A. held a Christmas social on Monday, December 27th. Sister Ema Beverley was in charge of refreshments. Brother John Heginbottom conducted the programme, and music was provided by Brothers Thomas H. Boothroyd and Dennis Grimshaw. Presents were given to everyone and dancing was enjoyed during the remainder of the evening.

Another social evening was held on Thursday, December 30th, at which the skit, "The Wedding of Santa Claus," was presented by M.I.A. members. Those taking part included Brothers John Heginbottom, Brinton Beverley and Dennis Grimshaw and Sisters Emily Whytley, Avis Boothroyd, and Sally Allsop.

NORWICH — Yarmouth Branch M.I.A. held its annual M Men and Gleaner banquet on New Year's eve, Friday, December 31st, in the branch hall. Sisters Mary Cole and Katherine Bly were in charge of the dinner, after which Brother Albert Cole conducted games and dancing.

NOTTINGHAM—At baptismal services held in Leicester on Saturday, December 11th, the following were baptized and confirmed: Margaret Joyce Bowler and Albert Reginald Carter, baptized by Elder Reginald Hunsaker and confirmed by Elder Hunsaker and Brother George W. Winfield, respectively; and Donald Billy and Marjorie Kate Winfield, baptized by Elder Norman A. Jensen and confirmed by Brother George Gent and Elder George E. Brown, respectively.

Members of Eastwood Branch enjoyed a social and tea prepared by Sisters Lilly Fletcher, Harriett Parker, Margaret and Annie Wild, and Ethel Buxton, on Friday, December 31st. Numbers on the programme were given by the choir, Brothers Sidney and Joseph Allen, Mr. Jack Calladine, and Sisters Lillian Flint, Ivy Fletcher, Annie Wild, and Ivy Barnes. The evening closed with games and community singing.

DEATHS

GREEN—Margaret Lillian Green, six months old daughter of Brother and Sister B. V. Green, of Handsworth Branch, passed away on Monday, December 27th. Funeral services were conducted by Branch President Charles Collins, from Handsworth Branch Chapel, on Saturday, January 1st, and interment was in Handsworth cemetery. Supervising Elder Charles R. Snelgrove dedicated the grave.

NUNNS—Funeral services for Mr. Charles Nunns, a friend of Batley Branch, were held from his home on Wednesday, December 22nd, with Branch President Fred Laycock conducting. Bishop Henry M. Taggart, supervising elder, was speaker and interment was in Batley cemetery. Memorial services were held Sunday, January 2nd, at the branch hall, conducted by President Laycock, with Bishop Taggart and Elder Norman J. Welker as speakers.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
L. D. S. Hall,
13, Wellington Street.
- Belfast:**
Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street.
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Cardiff:**
Enquire:
98, Albany Road.
- Clayton:**
Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
L. D. S. Hall,
Trafford Street.
- Dublin:**
L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
66a, South Quay.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hexham:**
Descrét,
Alexandra Terrace.
- Hucknall:**
Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynold Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea,
149, Nightingale Lane,
S.W.12.
22, Doggett Road,
S.E.6.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
L. D. S. Hall,
10, Hibson Road.
- Northampton:**
L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllunfraith:**
Enquire:
81, Brynteg Street.
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Raumarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
L. D. S. Hall,
100, Main Street.
- Skelton:**
Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton - Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
L and Y Station.

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